Basic Masjid Laws

by
Mufti Afzal Hoosen Elias

BASIC MASJID LAWS

BY MUFTI AFZAL HOOSEN ELIAS

I. S. B. N. NO. 1-919703-10-1

1418-1996

TO SECURE YOUR COPY OF OUR PUBLICATIONS

BE ON OUR MAILING LIST,

WRITE TO :

MUFTI AFZAL HOOSEN ELIAS
P.O. BOX 131264
NORTHMEAD
1511

Printed by:
JET PRINTERS
331-2371/2/3

INDEX

THE ETTIQUETTES AND REWARDS OF GOING TO THE MASJID.

Everyone is aware of the special universal etiquettes partaining to the courts of kings and judges. Because the Masjid is the court of the Creator of all Kings, it also has certain etiquettes.

It has been reported from Abu Hurairah(R.A.) that Rasulullaah(S.AW.) said:-

"When you pass through the gardens of Jannat(paradise) graze."
The companions asked:
"Ya Rasulullaah, what are the gardens of Jannat?."
He replied: "The Masaajids"
They asked: "What is the meaning of grazing?."
He answered: **"SUBHAANALLAAH, LAAILAAHA ILLALLAAH WALLAAHU AKBAR."** [Trirmidhi]

****

It has been reported that Rasulullaah(Sallallaahu Alayhi Wasallam) said:-

"Give the Masjid it's rights."
The Sahaabah asked: "Ya Rasulullaah, What is the right of the Masjid."
Rasulullaah(Sallallaahu Alayhi Wasallam) replied: "Say two rakaats of Salaat before sitting down."

If one had entered the Masjid at such a time that there is no time to say these two rakaats before Salaat, or during the Makrooh time for Salaat,or one did not have wudhu,then one one should recite the following four times:-

SUBHAANALAAH WAL HAMDULILLAAH WAL LAA ILAAHA ILLALLAAHU WALLAAHU AKBAR.

In another narration,the words **LAAHOWLA WA LAA QUWWATAA ILLAH BILLAH** have been added.The reciting of these lines are equal to saying the two rakaats Salaat upon entering the Masjid.

****

Upon entering the Masjid, it is mustahab (commendable) and the teaching of Nabi Kareem (Sallallaahu alayhi wasallam) to perform two raka'ts of Tahiyyatul Masjid before sitting down. (Mishkaat).

NOTE: Tahiyyatul Masjid is only mustahab during Zuhr, Asr and Esha. Before Fajr Salaat, besides the Sunnat of Fajr,no other Nafl should be read.Before Maghrib Salaat, it is not mustahab to perform any Nafl.It is sufficient for a person who frequents the Masjid daily to perform two raka'ats Tahiyyatul Masjid once a day only.

****

Hadhrat Ibne Umar(R.A.) used to first put his right foot in the Masjid when he entered, and when coming out of the Masjid he would first put the left foot out.

****

Hadhrat Aisha(R.A.) says:-

> "Rasulullaah(Sallallaahu Alayhi Wasallam) used to like beginning to work from the right side if possible.He preferred beginning wudhu, combing, wearing his shoes, and every other work from the right side."

****

When proceeding to the Masjid one should walk in a dignified and steady manner. **One should not run**. It is mentioned in a Hadith that on reaching the door of the Masjid this dua should be read:

ALLAAHUMMAGH FIRLI ZUNUBI WAFTAHLI ABWAABA RAHMATIK.
"Oh Allaah forgive my sins and open Your doors of Mercy for me."

When a man comes out from the Masjid, shaitaan says:-

"I have drawn this man out of the Masjid."He immediately gathers his army there. Therefore we should seek Allaah's protection against Allaah's enemy thus:-

ALLAAHUMMA INNI A UZUBIKA MIN IBLISI WA JUNUDIHI.

"O Allaah, I seek shelter from Iblis and his army."

Whoever recites this duaa(prayer) will be saved from the deception and plotting of shaitaan.

****

When coming out of the Masjid, it is praiseworthy to recite:-

ALLAAHUMMAF TAHLI ABWAABA FADLIK.

"O Allaah Open the doors of Your grace on me."

In another hadith the following duaa(prayer) is mentioned:-

BISMILLAAHI WA SALAAMU ALA RASULILLAAHI. ALLAAHUMMAGH FIRLI ZUNUBI WAFTAHLI ABWAABA FADLIK.

"In the name of Allaah and salutations upon the Rasul-Messenger of Allaah. O Allaah, pardon my sins and open unto me the doors of Your Grace."

****

Whoever intends going to the Masjid should purify himself and perform Wudhu properly, then proceed to the Masjid.It is mentioned in a Hadith:

"The reward of a person who, after having purified himself, proceeds to the Masjid to perform Farz Salaat is like that of a person who performs Haj after fastening his Ahraam (from home)" [Mishkaat and Abu Dawood]

The reward for that person who purifies himself and proceeds to the Masjid to perform Salaatul Chaast is equivalent to a person who performs Umrah, on condition that his going to the Masjid is solely for reading Salaat and nothing else. It is mentioned in another Hadith: *"With whatever intention a person comes to the Masjid that will be his reward".* [Abu Dawood]

****

Hadhrat Aqaba Bin Aamir (Radhiallahu-anhu) relates that Rasulullaah (Sallallaahu alayhi wasallam) said:

> *"When a person leaves his home to go to the Masjid , the angel who records good deeds, records ten good deeds for every step he takes".* [Muntakhab-ul-Kanz]

****

Hadhrat Zaid Bin Thabit (Radhiallahu-anhu) says :

> *"I used to accompany Rasulullaah (Sallallaahu alayhi wasallam) to the Masjid for Salaat, He used to walk slowly (i.e. he took small steps)"* [Muntakhab-ul-Kanz, Tibrani]

Once, while addressing the people, Hadhrat Abu Umamah (Radhiallahu-anhu) said:

> *"Do you know why I take small steps while going to Masjid? The reason is that from the time a servant (of Allaah) intends and prepares for Salaat, it is as though he is in Salaat".*
> [Muntakhab-ul-Kanz]

****

Hadhrat Abu Hurairah (Radhiallahu-anhu) reports that Nabi (Sallallaahu alayhi wasallam) said that that person receives a greater reward for Salaat, who comes walking from a greater distance. [Mishkaat]

It has already been mentioned in a Hadith by Hadhrat Jaabir (Radhiallahu-anhu) in which Rasulullaah (Sallallaahu alayhi wasallam) said to the Banu Salmah:

> *"Oh Banu Salmah! continue living in your original homes (the reward for) your steps will be recorded in your good deeds".* [Muslim]

This does not mean that there is no virtue in living near a Masjid, but there are different stages and ways of acquiring Thawaab. Those living near the Masjid should seek the benefits thereof and those living further should increase their rewards by taking more steps. The doors of mercy of the Most Merciful is always open for every person.

****

Hadhrat Abu Hurairah (Radhiallahu-anhu) reports that Nabi Kareem (Sallallaahu alayhi wasallam) said that for a male, Salaat performed with Jamaat, compared to Salaat performed at home or at the shop is twenty five times greater in reward. When one walks, then for every step one takes, ones rank is raised by one and one sin is forgiven.

After reading Salaat, until one remains seated at ones place, the angels pray :

"Oh Allaah have Mercy on him, Oh Allaah have Mercy on him".

In another narration it is reported that the angels also pray:

> *"Oh Allaah forgive him, Oh Allaah accept his repentance as long as he does not cause any inconvenience or harm to any one nor breaks his wudhu".* [Mishkaat - from Bukhari, Muslim]

****

It has been related from the pious predecessors that when they reached the door of the Masjid they would become pale because of fear, and in awe of the great court that they were about to enter. So much respect was shown for the Masjid that once, Hazrat Khalf (Radhiallahu-anhu) was seated in the Masjid and his servant came inside to enquire about some worldly affairs. He stood up, went outside the Masjid and then answered his servant's question.

Those people who make a noise in the Masjid and distract the attention of those angels and human beings who are engaged in Salaat and the glorification and remembrance of Allaah should take heed of the following ayat:

> *"And who is more unjust than he who prevents in the Masjids of Allah, that His name be mentioned therein and strives after their ruin?"*

Similarly, some people come to the Masjid and fling their goods to the floor with a bang. This diverts the attention of those who are praying and is forbidden. Once Hadhrat Umar (Radhiallahu-anhu) was engaged in Salaat. A man came with something in his hand. This he cast loudly in front and engaged himself in Salaat - as we often see nowadays. When Hadhrat Umar (Radhiallahu-anhu) finished his own Salaat, he punished that man and said: *"You have caused disturbance to those who pray"*. It is worth pondering about our carelessness in this regard. [Kitab al-Ai'tesam-e- Shatibi]

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

CLEANLINESS IN THE MASJID

1. It is haraam (forbidden) for a person to enter a Masjid if he is in need of (obligatory bath). Similarly it is also haraam for a woman to enter a Masjid if she is in the state of Haidh (menstruation) or Nifaas (bleeding after child-birth). [Durre Mukhtaar, Ashbah and Hidaayat etc.].

The Eid-Gah, Madressah and Khaankah etc, do not fall under the same law as the Masjid in this regard. [Durre Mukhtaar, page 32].

2. It is not permissible to bring any impurity or dirt into the Masjid.

3. If it is suspected that the bodies or clothes of children and the mentally unfit are ritually unclean, it is unlawful (haraam) to bring them into the Masjid, otherwise it is makrooh (abominable). [Ashbah]

4. It is makrooh(abominable) to kill bed-bugs, fleas etc., and throw them in the Masjid.

5. It is unlawful (haraam) to urinate in the Masjid, though it may be in a utensil.

6. It is improper (na-ja'iz) to perform ablution or to rinse the mouth inside the Masjid. Both these acts are improper even if the water of ablution and rinsing is collected in a pot.

7. If a man in devotional seclusion (itikaaf) washes his feet for performing ablution , he should collect the water in some utensil so that it does not fall on the floor of the Masjid. This is permissible for him only. However, if the water falls on the floor, it will not be permissible for him as well.

8. To enter the Masjid without wudhu is makrooh.

[Barul raiq vol 5 p 251]

9. It is not permissible to enter the Masjid with shoes that will dirty the Masjid. [Durre Mukhtaar p 615]

10. It is disrespectful to walk with clean shoes in the Masjid. [Durre Mukhtaar vol1 p 620]

11. To spit on the Masjid walls or carpet is not permissible. [Durre Mukhtaar vol1, p 218]

12. It is not permissible to break wind in the Masjid, because anything that annoys human beings annoys the angels also. [Hashiya-e Ashbah]
This order also applies to one observing devotional seclusion in the Masjid. He should go out of the Masjid and come back immediately just as he does after answering the call of nature. [Alamgiri]

13. To urinate or excrete on the roof of the Masjid is makrooh-e-tahrimi. [Durre Mukhtaar vol 1 p 614]

14. It is makrooh even for a clean person to have a bath or to make wudhu in the Masjid. [Ibid p 615]

15. It is not permissible for a person who has eaten anything with a bad odour to enter the Masjid until such time that he gets rid of the odour from his mouth. It is mentioned in a Hadith that Rasulullaah (Sallallaahu alayhi wasallam) said that a person who eats garlic and onions should stay away from the Masjid because those things which cause annoyance to humans also annoy the angels. In a narration of Tabrani, Radish has also been included with garlic and onions.During the time of Rasulullaah (Sallallaahu alayhi wasallam), when a bad odour emanated from anyone's mouth,he was physically removed from the Masjid. [Hashiya-e Ashbah]

16. Any man whose mouth emits a bad smell comes under the same order. [Ibid]

17. Other worshippers can prevent a man from standing near them if he has eaten raw onion, or garlic or if his mouth emits a bad odour.
Allaamah Ibn Qayum (R.A.) has written in Tibbi Nabawi that the person who reads Durud Sharif upon Rasulullaah (Sallallaahu alayhi wasallam) before eating Radish, the bad odour (of Radish) will not emanate from his mouth.

18. The same rule applies to a cigarette smoker, pipe smoker or tobacco smoker. It is not permissible for them to enter the Masjid until the smell of tobacco has been eliminated and Allaah Ta'ala knows best.

19. It is not proper for a man wearing dirty clothes, (e.g. a cobbler or a butcher, or a slothful man whose clothes emit a bad smell, whether the bad smell may be due to perspiration or anything else) to come to the Masjid, as long as he does not remove the foul-smelling clothes from his body.
Imam Malik (R.A.) has mentioned that an oil man and a cobbler should not stand in the first saff until their clothes have been cleaned. They should rather stand in the last saff.

20. A man suffering from leprosy can be prevented from using the glass of the Masjid for drinking water.

21. Using unclean or napaak oil for lights in the Masjid is makrooh
[Durre Mukhtaar vol1 p 614]

22. Its is forbidden to burn bad smelling oil in the Masjid.
23. It is not proper to write on the Masjid-walls. [Durre Mukhtaar]

24. If a person drinks wine made from palm juice, then even though he is not drunk, he should not enter the Masjid, and if he does so, he must be thrown out by the musallis.
[Fatawa Abdul Hay Vol 2 p 176]

25. It is permissible to remove the nest of a bat, bird etc. from the roof or the wall of the Masjid. However, if the nest is built at any other place then it will not be permissible to remove it because it has been mentioned in a Hadith 'Let the birds live in their nests'. If it is in one's own house, and if the chicks are still young, then one should wait and remove it later.

26. It is makrooh to plaster the Masjid with impure (napaak) cement, mortar and mud. [Durre Mukhtaar vol 1 p 614]

27. At times of dire necessity, the usage of sand mixed with dung will be permissible. [Durre Mukhtaar p 610]

28. Non-Muslims may enter into Masjide Aqsa or any other Masjid for necessary work, but it is Makrooh to do so without cleansing themselves. [Alamgiri p 180]

PERMISSIBLE AND IMPERMISSIBLE ACTIONS IN THE MASJID

1. It is not permissible to take that water home, which is heated in the Masjid for ablution.

2. It is Makrooh to take refuge in the Masjid if you are in distress (or out of fear).

3. It is not permissible to lock the Masjid but if it is feared that the goods of the Masjid might be stolen, then it can be locked. It should, however, be opened at Salaat time. [Khulsatul Fatawah]

4. It is makrooh(abominable) to write or engrave Qur'aanic verses on the walls of the Masjid, particularly on the Qiblah wall, as this will attract the worshippers attention towards it. Secondly, should the wall fall down, it would cause irreverence to the Qur'aan.

[Shaami vol i pg 62]

5. If non-muslims maintain the respect of the Masjid, it is permissible for them to enter the Masjid. [Alamgiri vol i pg 914]

6. It is makrooh(abominable) to climb to the terrace of the Masjid as well as to say the Salaat there without any necessity. [Shaami vol i pg 619]

7. To spread carpets and to provide light in the Masjid as per requirements are acts of Sunnah.

8. It is makrooh(abominable) to beg in the Masjid.To put others to inconvenience is unlawful (haraam).It is however, permissible to collect contributions for (deeni)religious works, provided it is not time for Salaat or the sermon (khutba) and the worshippers are not put to any inconvenience.

9. If a Masjid has a due upon any man, the residents of the locality have no right to waive it and it will not lapse by such waiving.

10. It is makrooh to hang a criminal in the Masjid. [Ibid]

11. A habitual thief, who steals from the Masjid must be punished severely (in an Islaamic state) and will be locked up until he pleads for forgiveness. [Alamgiri vol 3 p 107]

12. It is Sunnat to perform the nikah(marriage) in the Masjid. [Durre Mukhtaar p 619]

13. It is permissible to stop someone who backbites inside the Masjid, from entering it. [Durre Mukhtaar vol1 p 619]

14.To leave one's work and sit in the Masjid and live off other people's livelihood is against the spirit of Islam. [Islaahul Mafaasid p 189]

15.Writing of Qur'anic ayats on the walls or the Mehraab of the Masjid is makrooh- e- tanzihi because disrespect could occur at the time of demolishment of the Masjid. To stick posters and pamphlets on the door of the Masjid is also makrooh. [Alamgiri p 70]

16. During extreme heat, it is not permissible to follow the Imaam on the roof without any reason.

17. If students use the Masjid grass as bookmarkers then this will be overlooked and forgiven. [Alamgiri vol 6 p 216]

18. If there is conflict between the town people and the builder of the Masjid regarding the appointing of an Imam or muazzin, and the person chosen by the people is better, then he should be given preference because the people themselves are going to benefit or suffer at his hands. [Kabri p 571]

19. If one passes through the Masjid to get to a well inside and there is no other route, then this will be permitted at times of necessity otherwise not [Durre Mukhtaar vol 1 p 614]

20. To make tayammum from the walls or the roof of the Masjid is permissible but unliked. [Fatawa Abdul Hay Vol 3 p 134]

21. To use a fan in the Masjid is permissible but it is not the best course of action. [Fatawa Abdul Hay vol 1 p 445]

22. To pass through the Masjid without a valid Shari excuse or to make a musallah with the name of Allah on it is makrooh-e-tahrimi. [Alamgiri vol 1 p 70]

23. Facing the Qiblah in the Masjid is mustahab, but to face the feet towards the Qiblah is makrooh. [Islaahul Mafaasid]

24. The poor and homeless may sleep in the Masjid if they are desperate, but it is preferable not to do so. [Alamgiri vol 6, p 217]

25. Any worldly transaction carried out in the Masjid is makrooh. [Alamgiri p 180]

26. If there is no road or path between the roof of the building next to the Masjid and the Masjid itself, then it is permissible for those praying on the roof of such a building to follow the Imaam of the Masjid. [Mabsut Saraksi vol 1, p 210]

27. To practice archery on the Masjid Qiblah wall is makrooh but not in the Eidgah.

28. The rules of the mehraab (pulpit) are the same as that of a Masjid. [Alamgiri p 180]

29. If a person passing by a Masjid becomes so ill that his life, or any part of his body is in danger, then he may use the Masjid's or any other person's wood to make a fire to keep warm and to save his life.

30. It is not permissible to sit in the Masjid and sell taweezes (armulets) written from the Qur'an, Torat or Injeel.

31. If someone wanted to pass through the Masjid and regretted doing so when he reached the centre , he should read two rakaats Salaah. If he does not have wudhu, he should leave immediately. [Alamgiri p 180]

32 Those talks which are permissible and acceptable outside the Masjid will also be permissible inside the Masjid, and those talks which are not permissible outside the Masjid are strictly forbidden (haraam) inside the Masjid.It is mentioned in Fathul Qadeer that talking of worldly affairs inside the Masjid destroys good deeds just

like fire devours wood and animals devour dried grass. It has been mentioned in Khazanatul Fiqh that when a person indulges in worldly talks inside the Masjid, then Allaah Ta'ala nullifies forty days of his good deeds. [Ashbah]

33. A man who has formed a habit of vexing the worshippers can also be stopped from coming to the Masjid.

34. Excepting the marriage contract, all other transactions are impermissible in the Masjid. For a man in devotional seclusion (Itikaaf), however, commercial transactions are permissible in the Masjid on condition that no commodities are brought inside the Masjid.

35. To search in the Masjid for anything one may have lost outside is impermissible, but it is permissible to search for a thing that may have been lost in the Masjid itself.

36 .Eating, sleeping and indulging in poetic recitation is not permissible in the Masjid. Verses in praise of Allaah or Rasulullaah (Sallallaahu alayhi wasallam) or didactic couplets can be recited, but care should be taken that no disturbance is caused to the worshippers or to those men who may be engrossed in the remembrance of Allaah

37. To sleep in the Masjid without a valid reason is makrooh (unliked) except for a traveller or a Mutakif (one observing devotional seclusion). Anyone who wishes to sleep inside the Masjid, should make the intention for itikaaf. [Durre Mukhtaar 619]

38. It is not-permissible to engage in handicrafts, like knitting caps or sewing clothes, in the Masjid. In fact even to sit in the Masjid for copying hadith, tafsir, juristic propositions (mas'ala) etc., for wages is not permissible.

39. If one sitting in the Masjid, stitches clothes or does some crochet or knitting work, but the purpose of one's presence is the protection of the Masjid, and there is no other way of protecting it and its goods, then it is permissible to do so. [Ashbah]

40. To make Zikr loudly in the Masjid is makrooh but to teach Fiqh, Hadith and Tafseer is not makrooh on condition that there is no inconvenience to those performing their Salaah. [Alamgiri p 180]

41. To read the Qur'aan or Zikr aloud is permissible only when it causes no disturbance to those who are praying or to those who are sleeping due to necessity , or to other readers of the Qur'aan.

[Shaami, vol i, pg 618]

42. To teach children Qur'aan and other books in the Masjid for wages is also not permissible. According to the opinion of certain Ulema, it is proper to teach without seeking any remuneration - only for the pleasure of Allaah. [Ashbah]

43. It is permissible to teach, to give rulings or for a judge to pass necessary judgments in the Masjid.

44. Teaching and learning is permitted in the Masjid even if the mats and other facilities are used. [Alamgiri p 180]

45. A paid writer may not use the Masjid for writing books.

[Alamgiri p 70]

46. Some Ulema are of the opinion that it is not Makrooh for a paid teacher who teaches children to do so inside the Masjid due to some necessity or heat, whilst some have said that it is makrooh just like a paid writer. [Ibid]

47. A person may sit in the Masjid for any Deeni work other than Salaah, but if something goes missing because of this, then the responsibility of replacing it lies with him. [Ibid]

48. If a Masjid has two doors (entrances), then to enter through the one and leave through the other, making the Masjid a passage way or thoroughfare is not permissible, If you pass through the Masjid due to some necessity, it will not be sinful, but it is not permissible to make it a habit. [Ashbah wal-Naza'ir]

49. If a person sits in the Masjid without the intention and purpose of talking, but due to unforseen circumstances and out of necessity,he talks softly, then there is no harm. (Ashbah). Primarily one should refrain from doing even this, as is evident from the actions of the Sahaba and the pious predecessors.

SALAAT AND JAMAAT

1. If there are two Masjids in the same locality, one should say Salaats in the one which is old.If both are old, one should attend the one which is nearer one's home. This is a superior act.If both are near one's home, one may attend any one of them. If the congregation in one of them is getting thinner, it is better for a learned man (alim) to attend this one so that the number of worshippers in it may increase on account of him.If the congregation is almost equal in both the Masjids, he may attend any one of them,but it is superior to attend the one whose Imam is more virtuous. [Khulaasat-ul-Fatawa]

2. If a man failed to join the congregation in a Masjid, he should try to join the congregational Salaat in some other Masjid or go home and make a congregation with his wife and children.

3. If one has missed the takbir-e-tahrima in the Masjid of one's own locality,then, even if it is available in another Masjid, the better course is that one says the Salaat in the Masjid of one's locality only.

4. It is not permissible to come out of the Masjid after the Salaat-call has been given, as long as one has not said the Salaat. It is, however, permissible for an Iman or a Muazzin of another Masjid to go out. This is also permissible for one who goes home for some necessary work but intends to return to the Masjid immediately.

5. To attend the Masjid of the locality for the Friday Salaat, preferring it over the Jamia Masjid merits more recompense. [Shaami; Qazi Khan]

6. Reservations of seats is not permitted. The man who announces the Iqaamah and the magnifier (mukabbir) have no right to stand behind the Imam. Anyone who comes first and occupies that space shall have the right to sit there. Even the muazzin has no right to sit at a certain place and it is not proper for him to remove another person from there.If there is no space for him in the first row to say the takbir, it is permissible for him to stand in the second or third row and say the takbir.

7. If the congregational Salaat is being said in the Masjid, and a man joins the Imam from a distance from the rows(i.e. leaving a few rows vacant), his following the Imam will be valid. The Salaat at the Idgah is under the same order. Excepting the Masjid and the 'Idgah, it is not correct to follow the Imam at a distance from the rows. This is contrary to the Shari'ah. The Holy Prophet (Sallallaahu alayhi wasallam) said: *"Make regular rows (in Salaat) otherwise Allaah will change your faces"*.

8. It is makrooh (abominable)) to fix a certain place in the Masjid for saying Salaat and to avoid other places .

9. If the Masjid is not spacious and a newcomer wants to say Salaat but there is no space and there are people engaged in learning, teaching or reading the Qur'aan, or involved in Zikr or in devotional seclusion, then he can ask any one of them to vacate their place so that he can say the Salaat. [Qinayah]

10. If, in one section of the Masjid there is a lecture in progress and Qiraat in another section, then it is better for the person who is not an alim and who does not know the meaning of the Qur'aan, to listen to the lecture and a person who has knowledge of the Qur'aan and understands it, to listen to the Qiraat. [Shaami]

11. The follower (muqtadi) can read his Salaah on the roof as long as he is not in front of the Imaam's place. The Imaam **must** be in front of his followers. [Durre Mukhtaar, p 614]

12. To climb on the roof of the Masjid without a valid excuse is makrooh. [Alamgiri, pg 180]

13. If a person in Itikaaf (Mutakif) climbs on the roof of the Masjid, his itikaaf does not break. [Alamgiri pg 180]

14. If there is no appointed muazzin for a Masjid, then anybody (Salaati) should give the azaan and perform the Salaah even if he is alone, because the right of the Masjid is still incumbent upon him. [Ghaitul awtar p 303]

15. If there are many Masjids in the area, then one should try to perform his Salaah in the oldest Masjid (if the distance is not too far) or else in the closest one. [Alamgiri p 180]

16. To sit inside, or on the roof of the Masjid because of problems is makrooh. [Durre Mukhtaar p 619]

17. Any person who read the fardh Salaah (of Esha or Zuhr) and walks into a Masjid during the Jamaat of the same fardh (which he completed), should join it with the intention of nafl Salaah [Durre Mukhtaar P 619]

18. The rules of iqtidaa (followers of the Imaam) at the boundary of the Masjid are the same as those inside the Masjid. [Alamgiri p 180]

19. The rules of those Masaajid on the main travel routes, wherein Jamaat is not read with consistency, are the same as other Masaajid except that Itikaaf is not necessary in them. [Durre Mukhtaar p 619]

20. It is better for a person who missed Jamaat in his Masjid to go to another Masjid to perform his Salaah with Jamaat there. However this rule does not apply to the Masjid-e-Haraam, Masjid-e-Nabawi and Masjide Aqsa because these Masaajid themselves carry great thawaab for Salaat read in them, with or without Jamaat.. [Kabri p 569]

21. A person who missed Jamaat in his and another Masjid, should perform his Salaah alone in his Masjid. [Alamgiri p 180]

22. If the muazzin gave azaan and nobody came to the Masjid for Jamaat, then he should perform the Salaah alone in the Masjid. He should not go to another Masjid to perform his Salaah with Jamaat there. [Alamgiri p 180]

23. If, after the azaan, the Imaam did not make it for the Jamaat, the musallis should choose an Imaam from amongst themselves.They should not leave the Masjid to perform this Salaah in another Masjid. [Alamgiri p 180]

24. If the Imaam of the Masjid is an adulterer or eats interest money or has any fault which is against the Shariat, then the musalli of that Masjid has permission to perform his Salaah elsewhere. [Kubri p 567]

25. If someone sitting in the Masjid went out for some reason and left something at his place (topi or jesery, etc.) then no one may sit at that place. [Durre Mukhtaar Vol 1 p 630]

26. It is not permissible to trouble or to remove a Salaati from the Masjid without a valid excuse. The musallis may remove anyone who is offensive to others or who causes disunity along the saff(rows). [Durre Mukhtaar vol 1 p 620]

27. Due to shortage of space in the Masjid an outsider my be stopped from entering.

28. In a large congregation, where the Imam's voice does not reach the back, a Mukabbir(caller) may call out from amongst the Jamaat but not louder than necessary nor different from the Imaam.

[Islaahul Mafaasid p 187]

29. Even in the Taraawih Salaah it is not proper to read the Qur'aan with such haste that the rules and letters of Qur'aan are not read clearly. Similarly, it is not proper to perform ruku, sijdah and qaaidah incorrectly in haste. [Ibid p 619]

THE STRUCTURE OF THE MASJID AND RELATED ISSUES.

1. To read Salaat in a Masjid built by a person who openly deals with and eats interest money is makrooh.[Fatawa Abdul Hay vol, 1, p 83]

2. It is the right of a builder of a Masjid to appoint an Imam, but if the residents of the locality may have appointed a more pious Iman,such appointing is also correct.

3. All these areas are not in the order of the Masjid.

i). The boundary of the Masjid, Khanqah, Madresah (classroom in which Salaah is read as an extension of a Masjid).
ii). The area alongside the wudhu khana where Salaah is read.
iii).The area in a bazaar which is cordoned off for Salaah.

3. If a house or room is hired in the bazaar for the holding of congregational Salaat and there was no intention of making it a permanent Masjid, it will not become a permanent Masjid, but the worshippers will get the recompense of saying the Salaat congregationally.

4. The building-materials purchased for a Masjid should be only used for it..If some materials have remained after the completion of the Masjid, it is permissible to use them for other things.

5. If it is feared that the materials will be destroyed, it is permissible to sell them off, but the money obtained from its sale should be used for the Masjid only.

6. It is not permissible to demolish a Masjid which may be in good condition merely to build a better one in its place.It is permissible to pull it down only when it may be old and crumbling and there is fear of its falling down suddenly. [Durre Mukhtaar, Bahr-ul-raiq etc.]

7. If a Masjid has become dilapidated or desolate and unsuitable for offering Salaat , or if the residents of the locality have moved away and there is no need for a Masjid there, the Masjid will still remain a Masjid until Qiyamat and will not become the property of anyone.
[Durre Mukhtaar, Bahr-ul-Raiq]

8. The very same rules which govern the Masjid also apply to the roof (of the Masjid). Therefore, from the ground on which the Masjid is built, to the portion over and above the roof upto the Sky will fall under the law (or ruling) of the Masjid. However if, at the time of building the Masjid,an exception had been made, to build a house or shop above or below (the foundation) of the Masjid, then that portion (i.e. above or below) will not fall under the rule of the Masjid.This allocation or exemption will be permissible when the income from these premises are endowed (made Waqf) to the Masjid.Under these circumstances, a person in need of Ghusl (Obligatory bath) or a woman in the state of menstruation or after-child birth etc. can enter these areas because they have not been designated as part of the Masjid.

9. It is not permissible to build a Masjid on a plot which is jointly-owned without the permission of the partners concerned, and if the Masjid is built (without permission) then to perform Salaat therein will

not get the reward of (being in) a Masjid. Salaat should not be read in such a Masjid. [Majmua' Fatawa Abdul Hayy Saheb]

10. It is not proper to build a fountain or water-reservoir on the land of the Masjid after having pulled down the Masjid.It is proper to build a water tank or fountain on a piece of land of the Masjid while building the new Masjid. [Fatawa Rasheediyyah, vol ii, pg 97]

11. It is proper to let the room which has been built on the side of the Masjid.

12. It is not proper to let the rooms that may have been built for the residence of the Imam and the Muazzin.

13. It is the right of the founder of the Masjid and his descedants to repair the Masjid.Thereafter, it is the right of the residents of the locality. If there is danger of it falling down, others can also make the necessary repairs.

14. If trees and plants have been planted in the land adjacent to the Masjid so that all the people may benefit from it - those who pray and non-prayers then all can eat the fruits thereof or take advantage thereof.If the purpose was to benefit the Masjid alone, then it is not proper (ja'iz) to eat the fruits thereof.The income thereof should be used for the Masjid.

15.The boundary of the Masjid is where the shadow of the roof ends and there is no public road in between.

16. It is not permissible for the chairman of the Masjid to lay a platform or chairs in the courtyard of the Masjid, or to lease or rent it for the benefit of the Masjid or the Imam.
17. If, for some Shar'i reason the people decide to split the Masjid with a wall and have two Imaams and one muazzin then it is permissible but it is better to have two muazzins. [Alamgiri p 180]

18. It is permissible to make two different Masjids into one in order to increase the Jamaat. [Alamgiri p 180]

19. It is not permissible to join two Masjids for teaching and learning purposes although it is permissible to teach inside. [Alamgiri vol 6, p 215]

20. If the Imam's own or rented house does not have an adjoining door to the Masjid, he will not be allowed to open a door to inter-lead into the Masjid. [Alamgiri p 180]

21. To build toilets, a wudhu khana or to place a grave in front of the Masjid's Qiblah is makrooh unless there is a wall that separates them and they are hidden from the inside of the Masjid. [Alamgiri vol 6, p 214]

22. If the Masjid is short of space and there is an open passage on either side of the Masjid, a part of this passage can be bought for extending the Masjid, provided that the people have no difficulty in coming and going. If the land or the passage belongs to someone, it is not permissible to use it without the owner's permission. [Durre Mukhtaar]

23. That area which is specially made for Salaah will be considered the inside of the Masjid.The courtyard, etc., are outside of the Masjid.

24. If the Masjid is short of space and more space is required, but the owner of the adjacent land refuses to sell his land, then, if it is an Islaamic state, the magistrate can forcibly acquire the land for the extention of the Masjid. [Fatawa Kamiliyyah p 63]

25. It is not permissible for anybody to rent or to benefit from the Masjid walls.

26. It is permissible to build quarters for the Imaam, above the Masjid during construction but not if the Masjid has already been built.
[Durre Mukhtaar vol 3 p 514]

27. The house (shack) which is made using the (niches) wall of the Masjid as aid has to be demolished.This is compulsory. Furthermore, no compensation should be accepted as a result of it.

28. It is Makrooh to build customary mehraabs(niches). [Bar. vol 5 p 250]

29. It is not permissible that the door of anyone's home be opened directly into the Masjid (i.e. the door of a house should not be coupled to the wall of the Masjid). However, if the person teaches in the Masjid or if a house has specially been built for the Imam, then its door can face or open into the Masjid. [Kanitutul Fatawa pg 49]

30. Planting a tree in the Masjid for shade is permissible (but not preferable)as long as the saff(row) is not shortened, strained or crooked. It is Makrooh to plant a tree for the planter's benefit alone.
[Durre Mukhtaar vol1]

31. It is not permissible to plant a tree in the Masjid. However if it is planted to prevent flooding or to provide shade then there is no harm.
[Ashbah]

32.It is permissible to build a small room for storing the goods of the Masjid.

33.It is impermissible to dig a well inside the Masjid. If it is already there, it can be maintained. [Bada'e ul-san'e]

JANAAZAH SALAAT AND THE BUILDING OF GRAVES.

1. It is makrooh (abominable) to hold the Janaazah(funeral) Salaat inside the Masjid, but if there is a reason, such as heavy rain, and there is no other place where the funeral prayer can be held, then it can be held in the Masjid. It can also be held at any place specifically made for this purpose outside the Masjid. [Ashbah; Durre Mukhtaar]

2. To build a Masjid on a grave and to make a grave in the courtyard of the Masjid is permissible.

3. If there is a grave in the Masjid and it appears either in front of or on either side of the Musalli, then his Salaah will be makrooh.

[Fatawa Abdul Hay Vol 2 p 294]

THE MUTAWALLI

1. If the mutawalli of the Masjid decides to sell or rent the outside boundary of the Masjid for the benefit of the Masjid, then it could be considered. [Alamgiri p 180]

2. If the superintendent (mutawalli) of the Masjid commits speculation in the income of the Masjid, it is necessary to remove him from his post and to appoint some good honest man as mutawalli in his place.

[Alamgiri vol3 p 107]

3. If the mutawalli and trustees consider it proper and there is no apprehension of losing the money, it is permissible to pay three or four months salary in advance.

4. Any mutawalli who becomes unstable, either through sickness or by sinning openly, should be relieved of his post immediately.

5. A mutawali who becomes untrustworthy must be relieved by a qazi (Judge).

6. A person with a bad reputation may become a mutawalli only if he sincerely repents.

7. If the mutawalli cheats or embezzles, it is necessary to remove him, otherwise the residents of the locality will be guilty.

[Fatawa Khayriyyah vol i pg 146]

8. To entrust an unworthy man to be the superintendent of the Masjid when an able man is available amounts to two acts of oppression:

(i) Entrusting responsibility to unworthy person;

(ii) Depriving an able person of his right.

9. The right of appointing the caretaker (mutawalli) of a Masjid belongs to the people of the town through consultation (mashwerah).
[Durre Mukhtaar vol 1 p 620]

10. If a mutawalli was entrusted with many items of waqf and transgressed in any one of them, he must be relieved from all his duties (Awqaaf) [Durre Mukhtaar vol 3 p 421]

BID'AT

1. In a corner of some Masjids, a room is built wherein certain people read their Salaat.This normally causes saffs to be diverted. This is disliked and is also against the Sunnah of Nabi (Sallallaahu alayhi wasallam). [Istaahut-Masjid-le-Qasmi, p 87]

2. The khateeb has no other work on the mimbar other than to give the Khutbah. At some places, the muazzin calls out "may Allah be for you, your parents and us, our parents and all who are present", aloud after the first khutbah. This is bid'at and against the Sunnah of Nabi (Sallallaahu alayhi wasallam). [Ibid p 75]

3. Many Ahaadith on Rajab and the virtues of fasting therein are fabricated. It is not permissible to encourage unsubstantiated actions from the mimbar. [Ibid p 76]

4. At some places it is a custom for the people to touch and kiss the Imaam after he steps down from a khutbah, with the hope of gaining thawaab. This is against the Sunnah and nothing but bid'at. [Ibid p 78]

5. To begin the Salaah with a very loud takbeer is against the Sunnat. [Ibid p 79]

6. To forego the first Jammat unnecessarily and await the second is bid'at. [Ibid p 75]

7. The custom of burning candles on the first Friday of the month of Rajab is bid'at.. [Ibid p 105]

8. To burn candles and read Salaat-e- Alfiah (to read Surah Ikhlaas 1000 times in 100 rakats)on the night of the 15th of Shaabaan is bid'at. [Islaahul Mafaasid p 106]

9. To have 'Mahfil-e-Sema' singing sessions in the Masjid is bid'at. [ibid p 115]

10. Kissing the thumbs and passing them over the eyes upon hearing the name of Nabi (Sallallaahu alayhi wasallam) during the azaan, is not sufficiently proven and should therefore be abstained from..

11. The custom of writing the ayats of Salaam during Maghrib and Esha on the last Wednesday of the month of Safar is bid'at. [Ibid p 125]

12. Making special duaas at the beginning and ending of the year is bid'at. [Ibid]

13. To add words in the Iqaamat is bid'at - It is of utmost importance to abstain from this. [Ibid p 151]

14. In some Masaajid after the Imaam says the duaa then simultaneously and loudly the followers say Ameen and also read duas (loudly). This practice is against the Sunnat of Nabi (Sallallaahu alayhi wasallam). One should read the recommended duas after every fardh Salaah softly so as not to cause any discomfort to others completing their Salaah. [Ibid p 154]

15. Some Masaajid have a door near the mimbar from where the Imam enters to give the khutbah. The muqtadis and the muazzin immediately

gather close to him and read durood loudly as he climbs up the mimbar and also when he descends. This is all bid'at. [Ibid p 156]

16. During the last 3 or 5 days of Ramadaan, a custom prevails in some Masaajid where, with the Imaam's Salaam of Salaah, the muazzin and the muqtadis start singing farewell songs for Ramadaan. Ladies and children also take part. All this is disrespectful to the Masjid and against the Sunnah of Nabi (Sallallaahu alayhi wasallam). All Muslims must refrain from these acts. [Ibid p 160]

17. It is disrespectful for the Imaam to read 'al-widaa'(farewell) on the last jum'ah of Ramadaan instead of remembering the importance of fitrah to be paid on or before the day of Eid. [Ibid]

18. To sing praises of the deceased in the Masjid is bid'at. [Ibid p 179]

19. To speak about the Shahadat of Hazrat Husain of Karbalah on the Friday of Ashurah in Muharram and to make people cry and mourn over his death is against the Sunnah of Nabi (Sallallaahu alayhi wasallam). This is the practice of the Shias (Rawzis). There is however, nothing wrong in relating the story to build an enthusiasm amongst the people to die as shaheeds(martyrs) when the need arises. [Ibid p 182]. To specify a time to do so is not permitted.

20. There is no proof that at the time of a calamity of flood etc. people should gather in the Masjid to make dua. [Ibid p 212]

21. To move right and left with a clod to ensure no urine drops in the boundary of the Masjid after urinating is disrespectful.This is an immodest act as there is a possibility of the Satr being exposed in front of others. [Ibid p 237]

22. To store or to keep a special flag or Tazia in the Masjid is bid'at. It is necessary to stay away from such practices. [Ibid p 240]

23. It is an innovation (bid'a) to arrange extra lights on particular nights like the 1st of Ramadaan, Layla-ul-Qadr (The Night of Power), the night of Id, Shab-e-Baraat, 10th Muharram, 12th Rabi-al-Awwal, etc. The evils of this are many:-

i There is extravagance and Allaah does not like extravagance.

ii It resembles the fire-worshippers and the Hindu festival of lights - Diwali - against which many laws have been written. Rasulullaah (Sallallaahu alayhi wasallam) has said that he who tries to resemble another community, is part of it.

iii Due to excessive lighting the Masjid may become a place of chaos and sight-seeing. Young children and unworthy persons will converge therein and create a noise, thereby disrespecting the Masjid.

INCOME AND SPONSORED ITEMS FOR THE MASJID

1. If there is a saving in the income of the Masjid, it is proper to buy goods for trading from that saving, like cloth for shrouds, wooden beams for the grave and other necessary things for burial.The purpose should be trading. Such merchandise may be sold with a small margin of profit.It is not proper to sell it without earning a profit.

[Fatawa Darul-Ulum, vol iv, pg 351]

2. It is not permissible to take the goods (such as ablution-pots etc.) from one Masjid for use in another Masjid.
It is not permissible to take the Masjid's prayer mats etc. to one's home. [Khulasatul Fatawa].

3. To keep goods of one's own house in the Masjid is not permissible.However, if such household goods are kept in the Masjid during the time of disturbances or general war, it is permissible.

[Alamgiri]

If there is fear that the accumulated surplus income, if it remains unused, might be squandered or wasted, then the income of such Masjids :-

- i should be used for the poor Masjids in the vicinity.
- ii can be spent on opening new religious schools and in paying the salaries of their teachers.
- iii could also be used for profane education along with adequate, religions education.

[Durre Mukhtaar; Shaami; 'Alamgiri, vol iii]

4. If someone collecting money for the building of a Masjid used some of it for his own benefit ,he should repay the amount to a close friend who knows about it or(if nobody knows)he should repay the qazi (judge), and if there is no qazi then he should repay it in any way to fulfil the right between him and Allaah. [Barul raiq vol 5 p 251]

5. It is not preferable to use silver or gold light fittings in the Masjid. The opinion of certain ulema is that it should be sold and the money used for the Masjid. [Islaahul Mafaasid p 109]

6. It is permissible to keep the light on in the Masjid until one third of the night has passed. If light is required thereafter, one should use one's own lamp. If, however, the donor has permitted it,the light can be kept on throughout the night.The light can also be kept on for the whole night if the trustees deem it necessary for some good reason.

7.To sponsor oil or carpet for the Masjid is equal in thawaab but preference should be given to the requirements of the Masjid.

[Alamgiri p 180]

8. Zakaat money should not be used for the Masjid. [Alamgiri vol 3 p 243]

9. The sponsor of the Masjid has more rights regarding the building, carpets, lights, azaan, iqaamat and imaamat of the Masjid and after his death his children will hold this right. [Kabri. p 571]

10. The sponsor only holds this right if it is for the betterment of the Masjid, otherwise not. [Alamgiri vol 1, p 70]

11.Money given for the Masjid should not be used for the Madresah . [Fatawa Abdul Hay, vol 6 p 136]

12. To sponsor gold writing on the Masjid walls with one's own wealth is permissible but not preferred.

13. It is not permissible to use the income of one Masjid for another Masjid, but it is permissible to lend the surplus money of a Masjid to another Masjid. If a Masjid has more income and it is feared that the surplus money may be misused or wasted, it is in such a case, permissible to use the surplus income an another Masjid. It is proper to spend this surplus income on building a new Masjid or in repairing another Masjid or in paying the salaries of the Imam and Muazzin of another Masjid. [Shaami, 'Alamgiri, Bahr, Ashbah wal-Naza'ir]

14. It is not permissible to use the oil of the Masjid in the room unless it may have been so permitted by the donor.

15. It is not permissible to give the hides of slaughtered animals for building a Masjid, or for its repairs or its lighting or other necessities, because the order regarding the money from the sale of hides is like that of Zakaat.It should be given to the poor and needy.If the hide is given to a poor man, who sells it, and then donates the sale-price to the Masjid willingly then it is permissible.

RULES REGARDING WAQF.

1. It is not permissible to sell the land or houses that may have been endowed for the Masjid or the Madresah. [Alamgiri]

2. Articles, like oil, bedstead, bedding, etc, that may have been endowed to the Masjid and similarly, things endowed for the travellers

cannot be used by the mutawalli against the donor's conditions. It is therefore all the more impermissible for others to use them against the condition of the testator [waqif]. [Shaami pg 615, Alamgiri vol iv]

3. It is only permissible to execute intaglio (carved floral designs) from endowed and donated money if the contributor gives permission to that effect. [Fatawa Khayriyyah, pg 145]

4. It is not permissible to use the prayer-mats and prayer-carpets that may have been endowed for the Masjid and the Jamia Masjid in the 'Idgah. [Durre Mukhtaar]

5. If the testator(one who leaves a valid will) as well as his descendants do not have the requisite ability to manage the endowed property,it will be correct for the residents of the locality or the village to take away the management from them and to entrust it to someone else. [Shaami]

6. If, due to some important reason, the endowed property has to be sold, then it is necessary to buy some other property with the money obtained from the sale of the endowed property.

7. If the income of the endowed property is less or has diminished, it will only be proper (ja'iz) to sell it or to buy another property for more income,if the testator had stipulated this at the time of endowing. [Shaami vol ii p 422].

8. It is not proper to take a copy of the Qur'aan endowed for the Masjid to another place; it is necessary to hand it over to the worshippers when they request it for reading. Any man who keeps it locked in a cupboard and does not give it to others for reading will be a sinner.The purpose of endowing is that others may read it and the testator may receive recompense.By keeping it locked, the testator is deprived of recompense.It is proper to keep it locked for the sake of safety, but it is necessary to make it available on request.

9. It is not permissible for a man who endows a plot of land to change it afterwards. [Shaami]

10. If a man said in the presence of witnesses that he endowed a property for the Masjid or Madresah, the endowment would take place. It is not necessary for a written deed for the endowment to take effect. Mere verbal or written declaration will not provide proof of the endowment unless there be two witnesses. [Fatawa Ghiyathiyyah, pg 113]

11. After endowing, it is not permissible for the endower to put a condition. When the original property goes out of his/her possession, the right to lay a condition also lapses. [Shaami]

12. It is not permissible to lay a garden on the environs of the Masjid from the income of the endowment.

13. If a man endowed a land or a shop for a Masjid and specified that as long as he lives, he will spend its income and after his death the income will be for the Masjid, then such an endowment is proper. [Muzmarat]

14. Someone donated some thing to the Masjid for the sake of Allaah. For example, the donated oil for the Masjid is more than the needs of the Masjid. To sell the excess oil and use the proceeds for other needs of the Masjid is proper.

15. If the man cultivating the endowed land belonging to the Masjid or madresah dies, he does not acquire any right over it. The mutawalli can lease the land to any one he likes. In fact, he can rent it for cultivation to any one even if the old cultivator is still living.

[Fatawa Khayriyyah vol i pg 136]

16. It is permissible to appoint a salaried man for managing the endowed property. [Ibid]

17. If rooms have been endowed for the residence of the Iman or the Muazzin, they cannot be let out to others as tenants or sub-tenants,but they can be let out without charging rent. [Fatawa Khayriyyah, pg 189]

18. If there are several trustees of an endowment, no single trustee can do anything without the consent and concurrence of the other trustees. [Fatawa Khayriyyah, pg 189]

19. It is permissible to borrow money for repairing or improving the endowed property. [Ibid, p 191]

20. It is stated in "Jawahir al-Fatawa" as well as by Alamah Hindwani and Faqih Abu al-Laith, that it is not permissible to rent endowed property or land on a long lease.This can result in decay and destruction to the endowed property and it may tempt the occupier to devour the whole property. [Fatawa Khayriyyah, pg 23]

21. If there is an endowed property above the Masjid, having more income, it is permissible to use this income, with certain conditions, for the Madresah.

22. Those Qur'aans which are given as waqf to a Masjid are not restricted to one specific Masjid. They could be used in other Masaajid. [Fatawa Abdul Hay vol 3 p 89, from Durre Mukhtaar]

23. If a person wishes that a certain amount of his money should be spent on a specific Masjid after his death, then to spend that money on that Masjid is better but it can also be spent on another Masjid. [Fatawa Abdul Hay vol, 3, p 103, From Siraajia]

24. The income from waqf property may be used to build a minaret only if the azaan does not reach all the people of the town, otherwise not.

MASJID-e-ZARAAR

Masjid-e-Zaraar is essentially that Masjid which the Munafiqeen (hypocrites) built with the intention of creating division and disunity amongst the Jama'at (congregation) of Masjid-e-Quba (a place near to Madinah).This division was aimed at decreasing the love and friendship amongst the Muslims. It was built so that the munafiqeen could amass therein and villify, taint and reproach Rasulullaah (Sallallaahu alayhi wasallam). Regarding this Masjid the Qur'aan Majeed commands: *"Do not ever stand up in that Masjid"* (i.e. don't ever read Salaat in that Masjid).

1) It is waajib upon the Muslims that when building a Masjid the intention should never be to decrease the congregation of any other Masjid nor to cause division amongst the Muslims or for pomp and pride. Otherwise this Masjid will be a semblance of Masjid-e-Zaraar.

2) It is related in "Tafseer-e-Kashaaf" that when Allaah Ta'ala brought about the conquest of a country at the hands of Hadhrat Umar Farouq (Radhiallahu-anhu) then he instructed the Muslims to build Masjids in their own towns and localities, but they should not build two Masjids in opposition to one another. The one Masjid should not be built with the intention of dividing or decreasing (the congregation) of the other.

3) If there exists any discord amongst the worshippers in a particular Masjid and one of the dissenting parties builds another Masjid with the intention of settling the discord, then this will not come under the order of Masjid-e-Zaraar.

4) If a dispute or quarrel persists between followers (of a doctrine) and non-followers in any Masjid, and if one of the disputing parties builds another Masjid then this Masjid is also not under the order of Masjid-e-Zaraar.

5) If a Masjid is present in a locality, but some people are deprived of participating in the congregation of that Masjid because they live on their business premises and if they construct a Masjid completely adjoining their homes, then this will also not be under the ruling of Masjid -e- Zaraar, because their intention is not to disunite or divide the congregation of the old (present) Masjid.However, it is better to perform Salaat in the old Masjid.Verily Allaah Knows best. [Majmua-tul-Fatawa]

6). If, to avoid conflict, the gher muqallideen(those who do not follow one Imaam) build a Masjid of their own, then the Masjid is not Masjid-e-Zaraar unless their intention is to cause trouble to the Muslims. [Fatawa Abdul Hay vol 2 p 176]

RULES CONCERNING THE EID-GAH

It has been mentioned that the forming of saffs(rows) in the Eid-Gah falls under the same ruling as the Masjid.Despite there not being a compact formation of the rows, following the Imam will be valid. Many other orders of the Masjid will not apply to the Eid-Gah.e.g.those in need of a compulsory bath, and women in the state of menstruation or after child-birth may enter the Eid-Gah.

1. If the congregational Salaat has started in the Masjid, and a man joins the Imam from a distance from the rows(i.e. after leaving a few rows vacant), his following the Imam will be valid.The Salaat at the 'Idgah, is under the same order. At other places, it is not correct to follow the Imam at a distance from the rows. This is contrary to the

Shari'ah. Rasulullaah (Sallallaahu alayhi wasallam) said: *"Make regular rows (in Salaat) otherwise Allaah will change your faces".*

2. The Laws of following are the same for the Eid gah and the Janaza Salaat.

3. The Eidgah and Janazah gah should also be maintained like that of a Masjid. The land should be safe-guarded from urine, excreta, etc. [Durre-Mukhtaar p 39]

4. It is Makrooh to practice archery on the Masjid qiblah wall but not in the Eidgah.

5. It is sinful to leave the Masjid or Eidgah immediately after the Eid Salaah without listening to the two khutbahs. Islaahul Mafaasid p 136]

1417-1996

does not accrue to them. Rasulullaah (S.A.W.) told us that many people would read the Qur'aan but the Qur'aan would not be pressed beyond their collar bones. i.e. neither the reading of the Qur'aan will affect their hearts nor will Allaah accept it, because this reading of the Qur'aan will be according to their own desire and not the desire of Allaah and His Rasul. They will not be worshippers of Allaah but worshippers of their own reason and the desire of their hearts."

Thus displeased with them, Ibne Mas'ood(RA) went away from there. The narrator reports :-

"We saw these people join hands with the Kharijites and when the Kharijites fought with us, they were fighting against us."

[Izalatul Khifa, Vol 1 chapters v and vi pg 130]

In one tradition it is related that Ibne Mas'ood(RA) came to know that certain people sat in the Masjid after the Maghrib Salaat. One of them would ask the others to recite Subhaanalllaah, Alhamdulillaah and Allaahu Akbar, each in a specified number ,which they all did. He went there and seeing this method of theirs he said on oath:-"No doubt you have been involved in a very dark innovation, or have exceeded the Nabi's companions in knowledge". He then drove them out of the Masjid.

[Al a'itesam,Vol 1 pg 165. Majlis ul Akbar, majlis 18 pg 125]

"Some Ulema have clearly stated that raising one's voice in the Masjid, even if it be for Zikr is Haraam(fobidden).

[MIRQAAT ALA MISHKAAT vOL 2 P 470]

It has been written in Shaami that Zikr is only allowed when it does not disturb anyone who is praying, sleeping due to necessity, or reading the Qur'aan.

[Shaami Vol 1 p 618]

ZIKR IN THE MASJID

The following is an incident which took place during the period of Hadhrat Abdullaah bin Mas'ood(R.A.), who was appointed by Hadhrat Umar(R.A.) as teacher of Quraan, Muhaddith(traditionist) and Mufti at Kufa. During his time, certain people started a new practice. Before Fajr Salaat, when people sat in the Masjid awaiting the Jamaat to form, they would all sit around a heap of gravel and one of them would ask the others to recite *"Allaahu Akbar"* a hundred times which they all did. Then he would ask them to recite *"Laa ilaaha illallaah"* and then *"Alhamdulillaah"* hundred times each, and they all would do so.
Hadhrat Abdullaah bin Mas'ood(RA) was informed of this practice. When he inquired about the reason for this, they replied that they were reciting Allaah's praises using the gravel to count them. He said:-
"Instead of counting Allaah's praises, count your own sins and evils. There is no need to count Allaah's praises. I guarantee that Allaah will not waste any of your good works and there is no need to count them.

Having said that, he exclaimed sorrowfully :-

> "O Ummat of Muhammed! Alas! How fast approaches your doom! So many companions of your Nabi are still living. The clothes of your Nabi have not yet aged, his utensils are still intact and you have already started such things?. I swear by Allaah, in Whose Hands lay my life, that either you have adopted a Deen which is more instructive than the Deen brought to you by Muhammed or you are opening the gates of misguidance."

They explained:-

> "Our motive is only the achievement of good."

Ibne Mas'ood(RA) said

> "Many people say that their motive is purely good, that they intend only good, and yet goodness and beneficence